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THEOSOPHY

A MAGAZINE DEVOTED TO

The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

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WILLIAM Q. JUDGE.

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E. T. HARGROVE, Editor.

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Whatever may be apprehended by the mind, whatever may be perceived by the senses, whatever may be discerned by the intellect, all is but a form of Thee. I am of Thee, upheld by Thee; Thou art my creator, and to Thee I fly for refuge.—*Vishnu Purana, Bk. I, ch. iv.*

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THE SCREEN OF TIME.

To arrive at Alexandria from some European port is to undergo a siege against which the fiercest resistance has to be offered if the unfortunate passenger would land in safety. As a first experience of the East it is not a pleasing one, though vastly entertaining in retrospect.

As soon as a vessel is sighted some hundred or more boats put off from the shore, each manned by several Arabs, whose business it is to yell with fiendish expectation until they have boarded their prize. This they do in one wild rush, each striving to be the first up the "companion," all scrambling over each other in headlong confusion, fighting, kicking, tearing their way on to the deck. Then only is the turmoil momentarily stayed, as they severally grab any piece of luggage they can lay hands on, and fling themselves once more into their boats, from which place of comparative safety they triumphantly wave their capture at its rightful owner. They believe in the saying that wherever the treasure is there will the heart be also!

The Crusaders made a stubborn resistance, in which Mr. F. M. Pierce, as *cicerone*, naturally took a leading part. They finally succeeded in discovering Messrs. Cook's Arab representative, whose big stick protected them from further onslaughts, and who in due course conducted them safely to the train for Cairo.

* * * * * *

Such an experience naturally led to a certain amount of moralizing, and to a comparison of the manners and customs of different races. Generally speaking the inhabitants of southern countries are more demonstrative than the staider folk of the north. It would be difficult to exaggerate the influence of the climate and physical characteristics of a country upon its inhabitants.

The Nile, for instance, has been the backbone of Egypt in all ages. Without it the country must have remained a barren desert, its people nomadic savages. For the Nile has always been the highway of commerce and the fertilizer of the entire country. The control of its course and the utilization of its water made a knowledge of river-engineering and land-surveying absolutely necessary, and the approach and departure of its inundations must have greatly stimulated the study of astronomy in all its branches, for only by means of "heaven's eternal calendar" could they be foretold.

Year after year the overflow of the river would obliterate all landmarks, so that the land had to be constantly measured anew, careful registers of property had to be kept, and judicial courts had to be maintained to settle disputes as to title. In an hundred other ways the Nile called forth all the genius latent in the Egyptian people, leading them along a line of development that sharply distinguished them from contemporary races.

The more superficial peculiarities of races in most cases can generally be traced to their origin in a similar way. The rugged strength of the ancient Spartans was largely due to the nature of their country—barren, rocky, difficult to cultivate, hard to live in. The originality of the American people must be largely atributable to the many new conditions which the early settlers met with and boldly overcame. The same originality was no doubt latent in their forefathers; but necessity alone could evoke it.

* * * * * *

Mr. Judge repeatedly urged upon students of Theosophy the advisability of studying the peculiarities of the race to which they belonged, for every individual is bound to mirror to a greater or less degree the weaknesses as well as the virtues of his own nation; and such inherited tendencies are the most misleading and the most difficult to recognize. But in order to study such peculiarities their cause should be determined, otherwise they can never be overcome. Much common sense is naturally needed in this as in every other study, for without it hard and fast conclusions may be arrived at (especially in regard to other people) which can only hinder instead of helping the student to understand himself and the human mind and heart generally.

There are so many exceptions, so many influences to be reckoned

with that come into the life during boyhood and manhood, besides the basic character, brought over from the past, which may be sufficiently strong to set at naught every other inheritance, that to form a hasty judgment would be worse than forming none.

Other nations have to be studied as well as one's own, with the same object in view, and if this be properly done a larger tolerance and more sympathetic appreciation of all "foreigners" should result. If Theosophists are to be leaders in the cause of universal brotherhood they should be the first to rid themselves of race prejudices, and after that should do their best to exert the same influence upon others.

So long as men look for evil they will find it; if they were to recognize the fact that good must exist and were to seek for it, it would quickly be discovered. Europe to-day stands in constant danger of a fratricidal war because of the absurd and unwarrantable suspicions entertained by each nation against all the rest—with one or two exceptions where the opposite extreme has been reached. These suspicions and fears are fostered by a narrow study of history, and the past is used as an incentive for revenge instead of as a permanent argument in favor of peace and good-will.

Arbitration may or may not be practical, but it is certain that if the doctrines of Rebirth and Compensation were widely accepted, the nations of the world would not be so ready to rush into war as they now are. An immense toleration would take the place of bigotry and jealousy and the idea of unselfish statesmanship, which appears at the present time like a contradiction in terms might become, at least, an ideal to be striven for.

* * * * * *

All of which is a somewhat long commentary on the methods of Alexandrian porters, but a natural one nevertheless, for flurried tourists have frequently supposed themselves to be the victims of barefaced robbery, when in fact these men are uncommonly honest and only act as they do because competition among themselves is keen and because it is a tradition among them that most Europeans will follow their baggage to the gateway of the nether-world—possibly beyond it.

For Egypt, Alexandria is a comparatively modern town, having been founded by Alexander the Great, B. C. 332. It was the home of many great thinkers, such as Euclid, Aristarchus, Timon, Conon, Strabo, Ptolemæus, Archimedes, Ammonius Saccas, Plotinus, Porphyrius, and Jamblichus. In 415 A.D. Hypatia, "the last of the pagans," was murdered by an Alexandrian mob, and the city then passed into the hands of the Persians, Arabs and Turks successively, entirely losing its position as a great centre of philosophy and science. To-day it is a commercial town with but few relics of its ancient glory.

The Crusaders did not stop in Alexandria, merely passing through on their way to Cairo, where they arrived on October 6th.

The early history of Cairo is not known, and the more recent history seems to have presented an almost continuous succession of revolutions, rapine and bloodshed under the rulership of various grand viziers. The Babylonians are said to have founded the modern city in 525 B.C. It would take a month's constant sight seeing to explore Cairo. There are bazaars without number, numerous mosques, including the famous *Gâmia Sultân Hasan* and the smaller *Gâmia Amr ibu el-Âs.*

In the latter there is a column of grey marble on which the names of Allah, Mohammed, and Sultan Suleimân in Arabic characters appear in veins of a lighter color—by "a freak of nature" as the guide-books carefully explain. This mosque witnessed a very remarkable scene in 1808. At the usual period of the rise of the Nile the water began to fall. Dismayed by this strange phenomenon, the whole of the Mohammedan priesthood, the Christian clergy of every sect, and the Jewish rabbis, with one accord, assembled in the mosque of *Amr* to pray for the rise of the water, and so effectual were their prayers that the river ere long rose to its wonted fertilizing height. It is not recorded which sect claimed the miracle!

Then there are the Tombs of the Khalifs and the Mamelukes, various museums and so forth. But the Crusaders had no time to spare and devoted their few days' stay to forming a Theosophical Society in Egypt, paying a flying visit to the Pyramids and Museum of Gizeh the day before their departure. No public meeting was held, but numerous personal interviews led to the formation of a Society with a gentleman as its President who volunteered to occupy the position and who was certainly well qualified to do so. A Sufi and born Theosophist, he also occupies a high official position in Egypt near to the Khedive. Other work was done, but without public display, and in fact everything that had been looked forward to was accomplished in far less time than had been thought possible.

So much has been written about the Pyramids that little remains to be said. They are disappointing at first sight. The Pyramid of Kheops—*Khufu Khut* or the "glorious throne of Khufu," as the Arabs call it—although still 451 feet in height appears much smaller. It requires time to appreciate its magnitude. With its original covering of marble it rose 482 feet above the level of the desert and must have appeared far grander in every respect than at present. It is significant that the thousands of tourists who annually visit this gigantic relic of antiquity have done nothing to diminish the mysterious solemnity of the interior, with its King's Chamber, Queen's Chamber and subterranean crypt. The silence is indescribable; but it is not a dead silence, for the whole colossal structure palpitates with life and power.

The Sphinx, hewn out of the natural rock, is not less wonderful. Neither its origin nor its purpose has ever been made public. The Temple of the Sphinx or of Chephren, as it is sometimes called, is also of profound interest. Built of enormous blocks of granite, lined with slabs of alabaster, in many cases twelve feet long and six feet wide, it stands as an imperishable memorial of Egypt's material prosperity and spiritual greatness, for it has lost none of its influence as a temple, in the true sense of that word. Altogether an extraordinary place, never to be forgotten. Of Egypt's ancient religion, which some day must surely be revived, this is no place to speak. Its symbolism contains some of the greatest truths of nature, only thinly veiled, and is of course a mine of wealth for every student of Theosophy.

* * * * * *

But there were other fields waiting for the work of the Crusaders and on October 11th they left Cairo for Port Said, arriving there the same evening after an intensely hot journey. A night in a hotel of very questionable cleanliness and then next morning on board the Italian Navigation Company's S. S. "Singapore," bound for Bombay. Since then they have passed through the Suez Canal and have nearly reached Aden, at the southernmost point of the Red Sea. The heat has been stifling and the cabins have been deserted for the cooler decks, where all the passengers have passed their nights as well as days. But India lies ahead, where there is much of importance to be accomplished, and meanwhile a great deal of writing has to be finished. So the heat is over-shadowed by the work. E. T. H.

RED SEA, NEARING ADEN, *17th October, 1896.*

ON THE FUTURE: A FEW REFLECTIONS.*

ALTHOUGH I am an American citizen, the place of my birth was in Ireland, and in what I am about to say I cannot be accused of Columbiamania, for no matter how long might be my life, I could never be an American. For that perhaps it is right, since it is compulsory, to wait for some distant incarnation.

Now, either H. P. B. was right or she was wrong in what she says in the *Secret Doctrine* about the future of America. If wrong, then all this may be dismissed as idle speculation. But, if right, then all thoughtful Theosophists must take heed, weigh well, mentally appropriate and always remember what are her words as well as the conclusions to which they lead.

In the first pages of the second volume she speaks of five great continents. *First*, the Imperishable Sacred Land [this is at the North Pole, *W. Q. J.*]; *second*, the Hyperborean, now part of it is in Northern Asia; *third*, Lemuria, sunk long ago, but leaving some remains, islands, the points of high mountain ranges; *fourth*, Atlantis, presumably in the Atlantic Ocean, now below the level of the water, but with perhaps Teneriffe and Atlas as reminders; and *fifth*, "was America."

From a survey of the book, digging in notes and culling from the text here and there, the conclusion is irresistible that, although the present America is not the actual Continent as *it is to be*, it is a portion of it; and certainly is now the nursery for the race that will in the future occupy the *sixth* Continent, which for the sixth Great Root-Race will emerge from the waters. Where? Perhaps when the present America has been split up by tremendous cataclysms, leaving here and there large pieces on its western side, it is in the Pacific Ocean that the great mass of the new one will come up from the long sleep below the sea. Rightly then will the great far western ocean have been named *Pacific*, for that Race will not be given to contest nor hear of wars or rumors of war, since it will be too near the seventh, whose mission it must be to attain to the consummation, to seize and hold the Holy Grail.

Turn to page 444 and onward of the second volume. Read there that the Americans have become in only three hundred years a primary race *pro tem.*, in short, the germs of the sixth sub-race, to blossom in a few more centuries into the pioneers of that one which must succeed to the present European fifth sub-race in all its characteristics. Then after about 25,000 years, which you will note is meant for a great siderial cycle of a little over that length of time, this new race will prepare for the seventh sub-race. Cataclysms will then fall upon you; lands and nations

* *Reprinted from* Lucifer, *March, 1892, Vol. X, p. 20.*

will be swept away, first of all being the European, including the British Isles—if not gone before—and then parts of both North and South America. And how puny, mongrel, indeed, will be the remains of the scientists of to-day, great masters of microbes now, but then to be looked upon as strange remains of the Nineteenth Century, when, as the people will tell each other then, so many, with Truth before them, laughed at it and stoned its apostles, dancing a fantastic dance meanwhile around the altar of invisible matter.

It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. These two continents were evidently the seats of ancient races, and not the habitation of wild undeveloped men. The red man of the Northern one has all the appearance and beliefs of a once great race. He believes in one God and a Devachan of happy hunting after death. Some tribes have diagrams of how the world was formed and peopled, that strangely resemble the Hindu cosmogony, and their folk-lore bears deep marks of having come down from an older and better time. Following the course of exploration southwards, we find accumulating evidences all the way of a prior civilization now gone with the cyclic wave which brought it up. Central America is crowded with remains in stone and brick ; and so on south, still we discover similar proofs. In course of time these continents became what might be called arable land, lying waiting, recuperating, until the European streams of men began to pour upon it. The Spanish overflowed South America and settled California and Mexico ; the English, French and Dutch took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood ; Hindus are also here ; the ancient Parsî race has its representatives ; the Spanish mixed with the aborigines, and the slaveholders with he Africans. I doubt not but that some one from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

But the last remnants of the fifth Continent, America, will not disappear until the new race has been some time born. Then a new Dwelling, the sixth Continent, will have appeared over the waters to receive the youth who will tower above us as we do above the pigmies of Africa. But no America as we now know it will exist. Yet these men must be the descendants of the race that is now rising here. Otherwise our philosophy is all wrong. So then, in America now is forming the new sub-race, and in this land was founded the present Theosophical Society : two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. Later, this messenger went to

India and then to Europe, settling down in the British Isles. All of this is of importance in our reflections. For why in America at first does she begin the movement, and why end her part of it in England? One might be led to ask why was not an effort made at all costs to give the last impulse outwardly in the land of promise where she began the work?

Do not imagine for one moment, O ye English brothers of mine, that London was selected for this because the beauties of your island called her, or for that she had decided at the finish that after all a mistake had been made in not going there first. It was all out of stern necessity, with a wisdom derived from many older heads, having in view the cycles as they sweep resistlessly forward. The point where the great energy is started, the centre of force, is the more important, and not the place at which it is ended. And this remains true, no matter how essential the place of ending may be in the scheme. What, do you suppose India is not as important? And would not that land have offered seemingly a better spot than all for the beginning of the *magnum opus?* Adepts do not make mistakes like that.

America's discovery is ascribed to Christopher Columbus. Although it is doubted, yet no one doubts that the Spanish people did the most at first in peopling it, meanwhile working off some old and making some new Karma, by killing many of the aborigines. Thus it is that doomed people rush on to their doom, even as the troops of insects, animals and men were seen by Arjuna to rush into Krishna's flaming mouths. But later came the sturdy stock from England, who, in the greatest nation, the most enduring on this continent, have left their impress indelibly in the people, in its laws, in its constitution, its customs, its literature and language. Perhaps England and Ireland are the gateways for the Egos who incarnate here in the silent work of making a new race. Maybe there is some significance in the fact that more lines of steamships conveying human freight come to the United States from England, passing Ireland on the way as the last seen land of the old world, than from anywhere else. The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future.

Did H. P. B. only joke when she wrote in her book that Ireland is an ancient Atlantean remnant, and England a younger Isle, whose rising from the sea was watched by wise men from Erin's shore? Perhaps the people of that old land may have an important influence in the new race of America. It would appear from comparison that they might have had, and probably will in the future. Perhaps, politically, since many expect social disturbances in America. In such a case any student of character will admit that the Irish, ignorant or not, will stand for law

and order—for her sons are not battling here with an ancient foe. Why, too, by strange freak of fate is the great stone of destiny in Westminster Abbey fixed under the coronation chair on which the queen was crowned? Let us also be informed if there be any finger shadow pointing to the future in the fact that England's queen, crowned over that stone,* is Empress of India, from which we claim the Aryans came, and where their glorious long-forgotten knowledge is preserved? Her name is Victory. It is the Victory for "the new order of ages"; and that new order began in America, its advent noted and cut on the as yet unused obverse side of the present seal of the United States government. A victory in the union of the Egos from East and West; for England stretches one hand over to the home of the new race, which she can never own, with the other governing India, and completes the circuit. It may be a fleeting picture, perhaps to be wiped out for a while in a stream of blood, but such is the way the cycles roll and how we may learn to read the future. For England's destiny is not complete, nor has the time struck. None of us hug foolish delusions too long, and even if Ireland were once a most sacred place, that is no reason why we should want to go there. For in America those whose Karma has led them there will work for the same end and brotherhood as others left in India and Europe. The dominant language and style of thought in America is English, albeit transforming itself every day. It is there that silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into reïncarnation Egos similar to themselves. And the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind.

* * * * * *

At least such seemed the view while the clouds lifted—and then once more there was silence.

WILLIAM Q. JUDGE, F. T. S.

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*It is an interesting fact that in India there is an important ceremony called "mounting the stone."

THE CHILDREN OF THEOSOPHISTS.

MAY the birth of the new cycle bring better conditions to the children born upon earth in the infancy of that cycle,—may a new star shine in the east for them! Let us, who see in each babe an old soul returning to earth once more, to learn the hard lessons that earth-life teaches,—even as a child, vacation ended, starts with clean-washed face, books in hand, to resume its studies in the public school—let us consider the relation of Theosophical principles to the training and education of children. For—can we expect to uplift mankind, to welcome back in our midst purer and wiser souls, if we ignore the educational conditions which the child must be afforded to make possible the full manifestation of the soul in the matured man? I doubt not there are souls of heroes, philosophers, poets, artists, men who were the glory of past races, who still remain in the heavens only because, if they were to incarnate now, any child-vehicles they might choose would of a certainty be distorted and made useless for the loftier purposes of the soul by the misguided efforts of ignorant parents, parsons, and pedagogues. Think of Epictetus as a child in a modern Sunday-school, of Phideas in one of our kindergartens!

It is not my purpose to advance a new theory of education; there are too many systems in the field now, each one a little worse than any of the others, and all calculated to cause every wise soul to ascend a few planes higher in the chiliocosms for fear of being drawn back to earth and made to endure the ordeal of a modern education. I wish merely to point out a few of the unfavorable conditions now existing, so that Theosophists blessed with children may save them from influences which darken the doors of the soul, and may aid them to grow up in a wholesome way, developing their faculties somewhat as nature intended they should. Some Theosophists send their children to Sunday school. Now, a soul that has favored a Theosophical family by incarnating in it has the right to exemption from being taught the creeds and doctrines of a moribund religion. When a dogma has been rejected by reason, so that it can no longer be uttered from the pulpit (and it has to become very foolish to the ears of men before the preachers will consent to abandon it), it is still taught bravely by the Sunday-school teachers. An observing child soon finds that he is being fed at the "second table," that he is being regaled on the dregs of thought. The moiety of namby-pamby ethics which he receives does not counterbalance the "miracles" and other absurdities of dead-letter religion which are taught him. If he is so luckless as to place credence in these things, his moral and re-

ligious nature suffers a revulsion when, later in life, he discovers their falsity. Moral education is as necessary for a child as intellectual training; and it is the duty of Theosophists to provide for such moral instruction. "Lotus Circles" should be started wherever possible, for the benefit not only of the children of Theosophists, but also of those whose parents desire their little ones to have wholesome ethical instruction based upon reason and natural laws, and not upon blind faith and biblical fables.

When the School of the Mysteries is founded, preparatory schools will be a natural result: for it is from the coming generations that its candidates will be furnished, and none of the existing educational institutions afford the preliminary training for a school of Mysticism and Philosophy. The families of Theosophists will undoubtedly furnish most of the candidates; and it is in the power of our members to make the "Lotus Circles" preparatory schools for the School in which the Mysteries are to be revived. Now, in my thought, these "Mysteries" represent the souls of nations, the soul of humanity. The Self incarnates in nations, even as it incarnates in individual man. If Greece was the last nation in which the Mysteries were celebrated, it is because Greece was the last nation which was worthy to manifest the glory of the Self. And their restoration in America will be, as it were, the shining forth of the soul of our great Republic. In a new national body, on the purer soil of this old-new continent, the spirit of Chaldea, Egypt and Greece will reveal itself, and the wisdom of old times return. But the nation must maintain political and religious freedom; and the people must be emancipated from materialism and superstition. Hence the intimate relation between Theosophical work among the children—the men and women of the new cycle's early years—and the project for the revival of the Mysteries of antiquity.

The same holds true of secular education. The whole system in vogue seems to be carefully calculated to crush out all originality, stunt the growth of the inner nature, and deprive the soul of its natural means of action. It is a system based solely upon the outer senses and the action of the psycho-physiological brain. The whole attention of the child is focussed upon objective phenomena and the lower levels of thought, planting in his nature the seeds of materialism, obscuring the inner light of contemplation, and causing his mind to work on artificial and mechanical lines. Especially pernicious are systems which, not content with this mis-shaping and coarsening of the child's outer nature, arbitrarily interferes with his inner development, marring the delicate chords of his psychic life. The Theosophists' only remedy against these adverse conditions is to take the education of their children largely into their own hands, supplementing by home-instruction the work of the

schoolmaster. A child should not be sent to school, or be allowed to do any sustained mental work, such as learning to read, before its eighth year. Its intellectual progress is retarded, not advanced, if it begins work before its organism is sufficiently mature. And its early training should be received at home, from its own mother; its mental life should receive its first nourishment from her, even as did its physical life, for there is a psychic bond between mother and child such as is found in no other human relationship.

After all, the child needs little more for its proper development than does the sapling tree. Given good soil, air, rain, shine of sun, and space for growth,—and the inner life will make of the sapling a forest giant. But a tree cannot reach its full height and spread of foliage unless it stands somewhat apart from other trees. The crowded trees of the forest lose their individuality; they are never as robust, picturesque and perfect in proportion as the tree that has had space in which to display its vitality, whose roots have had room to spread themselves, and whose branches have grown gnarled and mighty from wrestling with the strong wind. No Homer, Shakespeare, Cervantes, could find space for expansion in our modern schools. They grew in the open, not in the thicket. Yet in South American forests I have seen that most aspiring of trees, the palm, refusing to be dwarfed by the throng of ignoble trees crowding upon it, shoot skyward its lofty trunk until, far above their topmost foliage, it threw out its leafy crown and looked down upon them from a world all its own. Each mystic and occultist is compelled to do the same in this crowded civilization of ours, where all forces conspire to confine every soul to the mediocre level, and where education consists in so crowding the mind with facts and formulas that no space is left for originality, inspiration or genius.

There can be no true education, no revelation of the mysteries of life, until the plastic minds of children are no longer moulded by superstition and materialism, but are guided by methods that do not interfere with their naturalness and spontaneity, permitting them to develop into fitting vehicles for the indwelling spirit. And Theosophists can hasten the day when these conditions will be maintained, if they will recognize the importance of applying the Theosophical teachings concerning the nature and destiny of man to the training of their children.

James M. Pryse.

THEOSOPHY IN THE APOCRYPHA.

II.—THE WISDOM OF SOLOMON.

THE first verses of the *Wisdom of Solomon* suggest the occult law which teaches the necessity of a proper state of mind in the would-be recipient of divine truth, and shows that of all adverse conditions, the worst is doubt. "Seek the Lord in simplicity (or singleness) of heart," says the writer, "for he showeth himself unto such as do not distrust him." And then, after several chapters that remind one, sometimes of *Proverbs* and sometimes of the Pauline Epistles, King Solomon, the supposed writer, describes how, although of human birth and rearing, he called upon God, and how the spirit of wisdom came to him, and raised him to a higher plane. Having preferred her to sceptres and thrones, he found that all good things follow in her train.

Thus God gave him certain knowledge of the things that are, to know how the world was made, and the operation of the elements; the beginning, ending, and midst of the times (the law of cycles); the alterations of the turning of the sun, and the change of seasons; the circuits of years, and the positions of stars; the natures of living creatures, and the furies of wild beasts; the violence of winds and the reasonings of men; the diversities of plants, and the virtues of roots; and all such things as are either secret or manifest.

"If a man desire much experience," says Solomon, "wisdom knoweth things of old, and conjectureth what is to come; she knoweth the subtilties of speech, and can expound dark sentences; she foreseeth signs and wonders, and the events of seasons and times. Moreover by means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me."

And lest we should mistake the true nature of this wisdom, and confound her with mere occult knowledge of material things, he gives us that magnificent description of her, as "the worker of all things, present with God when he made the world, having all power, overseeing all things, and going through all understanding, pure, and most subtle spirits. For wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness."

"And being but one, she can do all things, and remaining in herself

she maketh all things new ; and in all ages, entering into holy souls, she maketh them friends of God, and prophets. For she is more beautiful than the sun, and above all the order of stars ; being compared with the light, she is found before it."

This Wisdom is that spiritual faculty which some have called Intuition, and some *Buddhi,* and her light is that spoken of by St. John, that glory which lit up the celestial city, so that there was no need there of the sun, neither of the moon.

It is at the end of the next chapter, the 8th, that Solomon makes such a clear statement, not only of the fact of reïncarnation, but of the law which guides it, when he says : "Being good, I came into a body undefiled." He seems to take the idea so much for granted, that he neither explains it nor dwells upon it, but simply mentions it as one would mention any recognized law of nature.

And in chapter 11th he asserts another fact of which no occultist could entertain a doubt : "Thou hast ordered all things in measure and number and weight." Certainly the Divine Spirit as conceived by this writer was very different from the "jealous God" of the Hebrews, for he goes on to say :

"Thou lovest all the things that are, and abhorrest nothing which thou hast made ; for never wouldst thou have made anything if thou hadst hated it. And how could anything have endured if it had not been thy will, or been preserved, if not called by thee ? But thou sparest all : for they are thine, O Lord, *thou lover of souls.*" Surely here we have a foundation-stone for the rule of universal brotherhood.

In the 17th chapter there is a description of the sufferings of the Egyptians from the plague of darkness, which is as superb in its lofty and far-reaching imaginativeness, as the description of Wisdom herself, but it has nothing to do with the present subject, except as it represents the punishment of the guilty as entirely within themselves, and made heavy by their own remorse. "For the whole world shined with clear light, and none were hindered in their labor : Over them only was spread an heavy night, an image of that darkness which should afterwards receive them : but yet *were they unto themselves* more grievous than the darkness."

Ecclesiasticus is also called "the Wisdom of Jesus the son of Sirach," and purports to be a collection of wise sayings made by Jesus the father of Sirach and containing also many of his own, which was handed down to the grandson and by him "compiled all orderly into one volume."

Those who wish to study the origin and character of all these books from an historical and critical point of view, will find much to interest them in the articles in the *Encyclopedia Britannica* on the "Apocrypha," "Esdras," Ecclesiasticus," etc. These questions I have preferred not

to go into here, but simply to quote a few passages from the text, which are of value as they stand, and appeal to that authority which is not of the scribes.

The book called *Ecclesiasticus* is by no means of as lofty a character as the *Wisdom of Solomon*, it is more like *Proverbs*, and is concerned largely with ordinary ethics, and even drops occasionally into questions of deportment and manners at table. Jesus the son of Sirach says that it also contains "dark sentences and parables," and it certainly contains a caution as to humility in study, that may be useful to us all.

"Seek not out the things that are too hard for thee," says the writer, "neither search the things that are above thy strength. But what is commanded thee, think thereupon," (I omit inserted words) "for they are not needful for thee—the things that are in secret. Be not curious in unnecessary matters; for more things are showed unto thee than men understand."

In these three verses what a sermon is preached to those theosophists who are ever seeking for the mysterious, who are constantly looking for signs and wonders, and yet neglect the study of the simple ethics of life, and the true nature of their own minds! More things are indeed shown unto them than most men understand, and still they put these aside, and strive after marvels.

Humility is one of the essentials in the acquirement of wisdom that are laid down in the *Bhagavad-Gita*, and Jesus the son of Sirach says: "Mysteries are revealed unto the meek." And again he warns us of the endless nature of the search after wisdom: "The first man knew her not perfectly, no more shall the last find her out. For her thoughts are more than the sea, and her counsels profounder than the great deep."

Neither should we pay any attention to light and idle dreams, says this wise man: "Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind." He evidently understood the nature of ordinary dreams, for he compares them to reflections in a mirror, but he was able to distinguish between them and the voice of the Higher Self, for he continues: "If they be not sent from the Most High in thy visitation, set not thy heart upon them, for dreams have deceived many."

One might make many more of these quotations, but the object of this paper was simply to direct attention to the many treasures hidden in these scriptures that are too seldom read, for in very truth, "more things are shown unto men than they understand."

KATHARINE HILLARD.

RICHARD WAGNER'S MUSIC DRAMAS.

V.—THE MASTERSINGERS OF NUREMBERG.

Art is the need to create; but in its essence immense and universal, it is impatient of working with lame or tied hands. . . . Art should exhilarate and throw down the walls of circumstance on every side, awakening in the beholder the same sense of universal relation and power which the work evinced in the artist, and its highest effect is to make new artists.—*Emerson.*

IT has been well said that the first qualification necessary for discipleship is a sense of humor. It is an attribute of the well balanced mind which recognizes that comedy and tragedy must exist side by side in human life. Those who knew H. P. Blavatsky and William Q. Judge can testify to the merry wit which they possessed and frequently gave vent to. Many-sidedness is a mark of true greatness, for it discloses a being growing in the likeness of nature; so that, if Wagner's only comedy were excluded from the list of his Theosophical dramas, it would be doing him a great injustice.

It was in the peaceful evening of his life, when the heat of the battle was over, and that wonderful mystery-play, *Parsifal*, was taking shape, that Wagner once said to his friend and biographer, Glasenapp, "You talk too much about my courage; wish me rather *mirthfulness*." And this gladness of heart which carried him through his bitterest trials had its source in his inner knowledge of the real nature of things. He had crossed the dread gulf which stretches between the consciousness of most of us and the shoreless ocean of universal truth, peace, and harmony; but lifted out of Time and Space by the magic of his music we feel and know that state, and never quite forget it, even in our darkest hours. What we call "self-sacrifice" was to him, as to all great souls, an unspeakable joy—the "joy of imparting," as he called it, the fullest riches of his inner self to "all the world of human beings."

It was during a short health trip after the completion of *Tannhäuser*, that the plan for the present comedy was conceived and swiftly sketched. The poem was written in Paris, but the more serious work of *Lohengrin*, the *Ring of the Nibelung*, and *Tristan and Isolde*, intervened, so that the music was not completed until twenty years later.

"As among the Athenians of old a tragedy was followed by a merry satirical piece, there suddenly appeared to me," he writes, "the picture of a comic play, which might suitably serve as a satirical supplement to my 'Battle of the Bards at the Wartburg'" (*Tannhäuser*). This sequence was a very natural one, since the Mastersingers were in a sense the successors of the Minnesingers.

The knightly minnesinging, as we have seen in *Tannhäuser*, had for its inspiration the noble elements of deep veneration for womanhood (now reäppearing in America), a brave and fearless spirit, and the Theosophical teachings brought from the East by the Crusades and which can be traced in a veiled form in many of their songs and poems. But with the decay of the Knightly Orders in the 13th Century the art became lost in the soul of the Folk, where it has always lived and will live; and only its form remained, to be taken up and elaborated in the 15th Century by the craftsmen of the cities, who formed themselves into Guilds of Mastersingers and drew up the code of rules and prohibitions called the "Tabulatur."

They had an official "Marker," whose duty it was to mark on a slate the faults of the candidate in his "Trial-Song," and in the present story he is represented by the comical figure of Beckmesser, the jealous rival of the young knight, Walter. The latter is a descendant of the Minnesinger, who has left his decaying castle to seek his fortunes in Nuremberg. Falling in love with Eva, the beautiful daughter of Mastersinger Pogner (who has declared that he who wins the Master's Prize may seek her hand) he determines to enter for the Singing-Match. His Trial-Song, however, is so free in its style that his claim to compete is disallowed, for Beckmesser takes care to mark all the faults he can against him. But Hans Sachs, the cobbler-poet and head of the Guild, has caught the spirit of Walter's song, and devises a scheme to help his cause.

He gets him to sing a song more in accordance with the rules, and writes down the words as he sings them; christening it "The Glorious Morning-Dream's True Story." Beckmesser steals the paper, thinking it is a new song by Sachs which will ensure his success at the contest; Sachs finds him out but lets him keep the poem to sing if he can. When the time arrives he tries to sing it to his own pedantic tune, and makes such an absurd mess of it that he has to retire in discomfiture. Thereupon Sachs declares that the song is all right if sung to a proper tune, and he calls upon a witness to attempt it. Walter advances, and sings it so beautifully that he is rapturously awarded the prize and crowned as Master.

The various humorous episodes which occur in connection with Beckmesser and the sprightly apprentices cannot be entered into here, as there is only space to touch upon the serious moral lesson which Wagner has embodied in his comedy.

Coming to the symbolical meaning of the drama, we can easily perceive in Walter those qualities in man's nature which are in direct touch with the *soul* of things, as apart from their outward form. Thus when questioned at his trial-singing as to where he had learnt his art,

he replies, "Nature," and "Poet-Songs of magic might mysteriously have taught me." And again when he sings the Prize-Song to Sachs, it is of "a wondrous lovely dream" he tells, which came to him in the early morning. At first he hesitates to put into words his vision "for fear it all should fade away," but mark the reply of Sachs:

"My friend this is the poet's work,
To picture and expound his *dream*.
Trust me; the truest fancy of mankind
Is sent to us in dreams by night.
Inspired Art and Poetry
Are nought but picturing of true dreams."

This Hans Sachs is a real character, the most eminent poet of the 16th Century. Wagner tells us that he took him as "the last manifestation of the Art-productive spirit of the Folk," and this explains his instant perception of and sympathy with Walter's genius. In the latter's Trial-Song on the themes of Love and Spring he recognizes the pure creative fire, just as Wolfram did in Tannhäuser; in fact the two characters resemble one another very closely in their self-effacing devotion to the higher power.

Eva, daughter of the *gold*smith, is the pure gold of the higher nature, the spotless Ideal with which Walter aspires to be united. Sachs also is devoted to her, just as Wolfram was to Elisabeth; and, in the closing scene when Walter and Eva lean against him, one on each side, they form a symbolical trinity.

In the Mastersingers and their "Marker" we are face to face with the lower, material aspect of the mind, with its adhesion to form, to the exclusion of the spiritual quality. Beckmesser especially, embodies the intensely critical and analytical tendencies, as well as the petty jealousy and selfishness, which are the chief characteristics of the lower self.

The lesson which we may draw from this union of artist and art-lovers is, that we who are locked up in forms and "moulds of mind" must learn to *use* those forms and not let them fetter the free expression of our higher selves. Wagner has used, for his artistic purpose in this drama, some of the strictest musical forms, but he handles them in such a way as to show his complete mastery of them. His self-imposed fetters are made golden with the light of his genius; especially in the Prize-Song, which is a melody of surpassing beauty.

Walter brought new life and inspiration to the Mastersingers, but he had also something to learn from them. Sachs counsels him to ponder on their rules, in order that they may aid him to bring to fit expression what "with sweetest impulse Love and Spring have planted *unawares*"

within his heart. It is through this course that he achieves union with his Ideal, foreseen in the closing lines of his Prize-Song :

Thrice happy day,
To which my poet's trance gave place !
That Paradise of which I dreamed,
In radiance new before my face
Glorified lay.
To point the path the brooklet streamed :
She stood beside me,
Who shall my bride be,
The fairest sight earth e'er gave,
My Muse to whom I bow,
So angel-sweet and grave.
I woo her boldly now,
Before the world remaining,
By might of music gaining
Parnassus and Paradise !

Basil Crump.

A VOICE FROM THE DARKNESS.

In an hour of darkness and discouragement, when the struggle of the outer life and the anguish of the inner life seemed more than the trembling soul could bear, I heard a voice. From afar off it sounded, and yet clear, distinct,—not a syllable lost.

"Hearken to these my words, O soul, and evermore remember. Abides in the heart of every man an inner power, a life. There no sorrow dwells, nor death, nor fear of these. Peace broods above and joy ineffable fills all the atmosphere. Know this inner place to be your home, exiled from which the soul drinks deep of sorrow,—is defiled by sin. That home is *yours*. Find it, and living there, a peace will come ; peace for you and all you love. The gateway of pain bars the entrance, but courage !—and pass on. This is a reminder of things you know, but the dark hours need such.

"Remember also, the sunshine streams on all, but he gains most who has most power of appreciation. I charge you therefore having known the peace, to fear no pain. I charge you seek the spiritual sunshine and expand there, as the flowers in the sunlight of the earth. Desolation belongs to a lower plane of consciousness ; rise you to higher ones that you know well, where the smirch of materiality is not, nor the discords with which you often echo back our divine harmonies."

Cavé.

FAILURE?

Is there anyone who has not at some time or another in his life had to face not merely the possibility but the actuality of failure? If this is true of the ordinary everyday life, how much more is it true of the life that is lived purposely and with intent, and that leads to the threshold of self-knowledge and self-mastery. The life of the majority of mankind is more or less a drifting life wherein men follow conventionality and fashion, act and think in this or that way because others do the same, accept teachings, whether in science or religion, on authority, and indeed have their thinking done for them and are fed from spoons. Yet the great mass of men need leaders; they are sheep and have to be shepherded. Well for them if their leaders are true shepherds and not hirelings, blind leaders of the blind, else both will fall into the ditch. Still is it not true that all know the bitterness of failure of some sort, whether of achievement or of fortune?

Here and there, however, are those who take their lives in their hands, who strive to stand alone, realizing that ultimately they must stand alone and must solve for themselves all the riddles of life. Is it any wonder that such meet with many failures; nay, it would rather seem that they courted failure? Think you it is a light matter to awake—for it is indeed an awaking and must eventually come to each—to the fact that *you* are responsible for all your own character, habits, thoughts and passions, in fact for all that makes up your life. When you awake to that fact you will begin to realize that you stand alone, that no one save yourself can help you; and yet realize that you are not alone, that you are inseparably linked to every other member of the human race, and that you have to help all others.

This will bring you face to face with yourself, with both the good and the bad in your own nature, which belong to your life as man; but if you look deeper and deeper still into the recesses of your nature you will also find that in your heart shines the radiance of the One Self, the Self of all creatures, God.

There are all grades between those who lean altogether on others and those who rely only on the Self, but it is of those who are just awaking or *re*-awaking to the fact that they must some day stand alone that I wish to speak; of those who are beginning to realize that they are responsible beings in the fullest sense of the term, who are beginning to realize the presence within themselves of the One Divine Self, and that they are responsible to that Self. Now what happens almost inevitably when they essay to take the first steps consequent on this awaking? They

fail, and if they make new effort they fail again, and will fail many, many times.

Let me here digress for a moment. There are many who in this life have come to this point of awaking and who, some immediately, others after a time, awake also to the realization that this is not the first time they have consciously set their faces towards the Light. It seems to such as though they had at some time, perhaps many lives before—who knows?—made a vow to the Self to dedicate themselves to the service of the Self, and to search out the hidden wisdom of the Self, and that now they had made but a reäffirmation of that vow. For it is said that those who once make this vow and dedicate themselves to the service of the Eternal, which is the service of Truth and of humanity, make it not for one life only but for all time, and hence can never be released therefrom. It is not a vow to any man or God, but to the Self alone, the Supreme, and it is a vow made by, and registered in, the inner consciousness, and so persists from life to life.

Hence being once made, in each life thereafter, when the personal consciousness comes into touch with the inner consciousness, the *re*-awaking comes, and then must also come the reäffirmation of the vow. I do not mean that any form or ceremony is necessary, or that any words are used—it may come to some in words, to others not—but it is in the heart that the vow is made, and there it must be reäffirmed. In some way or another the personal consciousness awakes to the fact that it is linked to the higher consciousness and *must* follow its dictates. And then begins life with a definite purpose, life with knowledge, no longer a life lived blindly, haphazard, or on faith, but one full of responsibility. This means effort, a struggle against the lower nature, an endeavor to live no longer for self but for others, and then also comes almost inevitably—failure.

What is the reason of such failure? How should we act when we realize we have failed?

I do not speak of ultimate failure, even if that be possible, but of those failures which throw us back again and again until we almost lose hope. It may seem a strange saying, and yet I think it true, that *only those fail who look for success*. We desire success, we look to see what progress we have made, and herein lies the germ of failure. We think we desire to serve humanity and the cause of Brotherhood, and yet we are not content to serve just where we are. Some of us think we are hindered by external ties and circumstances—as though anything external could hinder the service of the Supreme! We would sacrifice everything, we say, fame, position, home, friends, if only our Karma permitted.

We forget that the one sacrifice asked of us is the sacrifice of the

personal self, that the only hindrance to the service of the Eternal is this same personal self. And so many think that the most they can do is to bear their lot and wait until their old karma is worked out, and that then they will serve the Eternal. Still we say we desire to render this service. Ah! well for us that it is a conscious desire; but we shall know no peace so long as we make the smallest excuse for our *non*-service or for our shortcomings. This is simply a shirking of the responsibility which we have accepted.

How is it that so often we fail to realize that the smallest duty faithfully performed is part of the service of the Eternal? We, who trust in the law, can we not realize that the law has placed us just where we can serve, nay more, where we can render the greatest service? Must the words that were said to Naaman the Syrian be said to us "If the prophet had bid thee do some great thing, would'st thou not have done it? How much more when he saith unto thee, Wash and be clean?" If only the law had given me some great opportunity! See what a splendid opportunity others have! Friend! you must learn to stand alone; *your* opportunity is the only opportunity. Is your life narrow, filled with small things, many little trials? Ah! then these little things are your *great* opportunity.

We fail because we are not content simply to serve, but want to see the results of our service and to succeed. If we were truly desirous of serving, we would be content to serve just where we are.

But having failed once, nay many times, how should we act now; what is the secret of perfect service? It is, I think, contained in these few words: "Live neither in the past nor in the future; live only in the present, which is the Eternal." Or, to bring this down to our common life, the secret of perfect service is to act from what we are, not from what we have done or shall do.

Can we do this? At least let us begin, and we shall learn that the other side of failure is—opportunity.

J. H. F.

QUESTIONS AND ANSWERS.

D. L. I.—I do not see the slightest reason why everything that concerns scientific truth should not be plainly and accurately set forth. If Theosophy is of so great benefit and all appertaining to it is good why are portions of its setting forth veiled in such secrecy? In other words, why should there be an inner circle? This has been a stumbling block to me, as I believe that truth and goodness will harm no one.

ANS.—This question is one that often arises and is a natural one to those educated in Western modes of thought. The sacredness and responsibility of knowledge have been to a very large extent lost sight of. The analytical methods of science and the general tendency to regard everything inanimate and animate as a subject for dissection—if not for vivisection—have given undue prominence to the material and external aspects of man and nature and have caused the spiritual and inner aspects to be for the most part forgotten or ignored. That which cannot be held up for the crowd to gaze at is of little importance nowadays. And yet do not misunderstand me and think that I advocate the concealment of truth or the hiding away of that which is good. Truth and goodness will not harm, but a dynamite bomb in the hands of a child or an ignorant person may cause great disaster. And a dynamite bomb in the hands of an evil-minded man may be the means of death and ruin to many. Is dynamite therefore evil? Is any force *per se* evil? Will D. L. I. however advocate the free and unlimited distribution of dynamite? I do not think so and those who know anything of the nature of man and of his powers, greater than those of dynamite, do not wonder at the secrecy with which certain knowledge is shrouded.

The specific questions however are: Why are portions of the teachings of Theosophy veiled in such secrecy? and why should there be an Inner Circle? Let us first consider the latter question. In THEOSOPHY, p. 88 of the current volume, E. T. H. says of the Inner Circle "Its members receive teachings that are not contained in the exoteric writings. But its prime object is to help its members to work for humanity and to teach them to love that work." This prime object really gives the reason for the existence of the Inner Circle and all those who sincerely endeavor to carry out this object form part of the real band of workers even though they may not outwardly be members of the Inner Circle or even of the T. S. Nature provides that all who follow the same end shall be linked together whether they be conscious or unconscious of it.

To publish the fact that the real workers for humanity whether in or out of the T. S. are united by Nature into one body does not put any one either in or out of that circle of workers. And the links that bind

such workers together are known only to themselves and cannot be made known to those outside. There are many inner circles in Nature, circles within circles, and each circle has its interior knowledge unknown to those outside, and in fact Nature provides that such knowledge shall be kept secret from all those not entitled to it. It may be published and is so published but it remains secret still, it cannot become known except to such as have been tried and found worthy.

Now any esoteric body that teaches true Wisdom must be in accordance with all the purposes of Nature and the ultimate destiny of man. What need is there, however, for pledges and for secrecy other than that compelled by nature as above referred to? The need lies in this, that while man is a part of Nature as a whole, and partakes of the gradual evolution of nature, yet that evolution is to a large extent dependent upon him and he can progress as it were in advance of nature although by so doing he also raises up the whole of nature. Those beings, therefore, who have progressed beyond the human stage of evolution and who have realized the possibilities of development that lie before humanity are ever seeking to assist mankind to greater heights. And they ever seek for those among men who are willing to take that step which shall bring them to a fuller knowledge of the powers of man and nature and who will use this knowledge for the benefit of humanity.

This implies a forcing and a forestalling of Nature; consequently means have to be taken to ensure that such persons are strong enough to bear this forcing and worthy and well qualified to receive the further light. If knowledge be given which in the ordinary course of evolution would not be acquired for many lives, means must also be taken to ensure the right use of this knowledge. In other words applicants for esoteric knowledge have to show their fitness and worthiness and before such knowledge can be theirs they have to learn "to know, to will, to dare and to keep silent." It is the last of these qualifications which concerns us at present—the power of silence. The secrecy that is imposed upon members of the Inner Circle is for their own safety and discipline; it provides an opportunity for them to acquire strength.

No knowledge or powers in the Universe can be kept from him who is entitled to them. It needs only that he who desires knowledge and power should make himself fit and worthy to receive the same. The highest powers in nature are only for him who will work *with* nature, for all and not for self. And the E.S.T. is for the purpose of enabling students to take those preliminary steps that will lead them to the gateway of knowledge. The mere gaining of admission to the E.S.T. does not mean the acquirement of powers or even of greater knowledge. It does mean a greater opportunity to work for others and if this be used it means also a greater opportunity to learn to know one's self.

Another important point to be considered in connection with this question is that *information*, often miscalled *knowledge* is of little value in itself. But knowledge, the result of experience, cannot fail of its effect on life and character and thus upon the world. Most of the objections to esotericism arise from curiosity and most of those who object seek information, not knowledge. Information may be communicated, but not knowledge, the latter is the result of growth. All schools of true esotericism seek to aid *all* men in acquiring knowledge and wisdom, they never hold this back because they cannot, nor can they confer it, but they can help others to acquire it. They cannot, however, help everyone to acquire it, but only those who seek it, and no sincere seeker for truth is debarred from seeking it. The E.S.T. is for the purpose of helping those who desire help, not for themselves, but to help others. The path lies before each of us, no one prevents our entry except ourselves.

The following extract from the *Secret Doctrine* (Vol. I, Introd., p. xxxiv), bears directly upon this question:

"It is not the fault of the initiates that these documents are now 'lost' to the profane; nor was their policy dictated by selfishness, or any desire to monopolize the life-giving sacred lore. . . . But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine. . . .

"The danger was this: Doctrines such as the planetary chain, or the seven races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race; and the human principles are, on every plane, correlated to seven-fold occult forces—those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, the abuse of which would cause incalculable evil to humanity. A clue, which is, perhaps, no clue to the present generation—especially the Westerns—protected as they are by their very blindness and ignorant materialistic disbelief in the occult; but a clue which would nevertheless, have been very real in the early centuries of the Christian era, to people fully convinced of the reality of occultism, and entering a cycle of degradation, which made them ripe for abuse of occult powers and sorcery of the worst description."

J. H. F.

LITERARY NOTES.

LAMP for October has nothing of special note. We are glad to think that the class of Christians alluded to in the editorial article "4004 B. C.," who accept the old biblical chronology of six thousand years, is now a small and restricted one. It has ceased to be a religious matter, and has become one of education. There are some suggestive extracts from a letter on "South African Missions," showing the predominating *evil* effects of civilization on the native tribes, as history has so frequently demonstrated.—[G.]

IRISH THEOSOPHIST for October. Mrs. Keightley begins the promised articles on "The *Bhagavad Gita* in Practical Life," and this opening paper realizes all our warm expectations. "The Place for Each" is in no way up to the standard of the other little articles by A. It is not so spontaneous; the thought is *forced*, and the mannerism of the style over accented. We do not need to read the signature, Charles Johnston, to realize to whom we are indebted for the beauty of thought and style in "The Lesson of Loneliness." so happily familiar have these become, and "The Virtues That Do Most Easily Beset Us," is another admirably written paper which also preaches against *anxiety*, that arch-enemy of the sincere student. But the gem of the number is a wonderful letter of W. Q. Judge's, written to some friend in what must have been a dark hour indeed, bringing into it, we cannot doubt, great strength and light. The only recommendation that Judge could ever need as an occultist of rare power and advancement is contained in it.—[G.]

ISIS for October. "Symbolism" makes some suggestive comments on a few of the symbols best known and most frequently employed. An account of King Ménélik of Abyssinia is given by Nizida, which points out the nobility and elevated charity of his conduct in the late war with Italy. "The Storm Curtain," being number 2 of "Talks With Myself," by Mrs. Keightley, is a pretty symbol-tale where deep truths are hidden. There is also a sketch of "Religions in Ancient Egypt," and two other short articles.—[G.]

THE THEOSOPHICAL FORUM for November contains the usual questions and answers, and an unusually interesting account of activities. Mr. Harding's trip among the Indians is fully described, a strong appeal for funds for the Crusade follows, and the details of the Crusaders' work in Austria, Italy and Greece is given. Boston has once again taken the initiative in a new theosophical activity and announces a Bazaar to be held, Dec. 2d, 3d, and 4th, for the benefit of the Crusade fund.—[G.]

THE THEOSOPHICAL NEWS for the last month is even better than before, and it should be given a foremost place among our important activities. News of the movement from all over the world told entertainingly is its specialty, with occasional bits of excellent philosophy. Long may it live.—[G.]

We have received too late for review in this number, Dr. Buck's new book, *Mystic Masonry*. Copies may be ordered from the Theosophical Publishing Company at $1.50.

THE ORIENTAL DEPARTMENT.

The Editor of the Oriental Department announces a change, to inaugurate the fourth year of the present series. The translations and commentaries will no longer be exclusively scientific and philosophic in character, as heretofore; an effort will be made to illustrate the poetry and traditions of Ancient India, to show what they contain of greatest beauty, and highest interest for human life, while at the same time other aspects of literature will be touched on. For instance, it is proposed to include, in the January number, a series of examples of Indian humor, chosen from the most popular of Sanskrit story-books, and this series will be continued throughout the year. A move has already been made in the direction of more general interest, in the November number, which contains a translation of the Wedding of Damayanti, one of the heroines of ancient Indian song. It is interesting to note that, in the warrior race, the tradition for ages has been that the lady should choose her husband,—in sharp contrast with the marriages by astrology of the priestly caste.

With this great extension of subject, and much more general character, the Oriental Department should more than double the number of its subscribers; and we may predict that the promised illustrations of archaic wit will largely contribute to that end. The first of these will be the story of the pious tiger.

THE AWAKENING TO THE SELF. A new experiment in the archaic philosophy is to be tried this winter. The above treatise, translated from one of the greatest of Eastern masters, by Mr. Charles Johnston, is to be published as a Christmas book; it will be beautifully printed on hand-made wove paper, with rough edges, large Jenson or Elzevir old style type, and illustrated with a chromo-photograph of a very famous place in the Himalayas, not far from Darjiling, which bears the poetic title "The Five Treasures of Snow." The booklet will be published by the Metaphysical Publishing Company, 503 Fifth Avenue, and will cost fifty cents. It may be ordered now through the office of this magazine, and should be bought by all Theosophists who wish to put a masterpiece of the ancient wisdom in the hands of their friends, in a form so attractive as to be irresistible.

MIRROR OF THE MOVEMENT.

THEOSOPHICAL HOME CRUSADE.

IN NEW YORK meetings were held, on Nov. 1st, in the Crystal Building, 35th Street, near 9th Avenue, and on Nov. 16th in the small hall in Cooper Union. Both meetings were successful, the latter especially so. The hall seating 150 was packed and a number of men remained standing throughout the meeting. Such an interest in Theosophy was evinced by the audience that arrangements have been made for a course of four lectures to be given by Mr. Fussell in the same hall during December.

CINCINNATI. Dr. J. D. Buck gave a course of three "Theosophical Crusade lectures" on "The Pedigree of the Devil, or the Personification of Evil," "What Are The Mahatmas," and "The Meaning of Universal Brotherhood." The lectures were given in College Hall, Nov. 15th, 22d, and 29th, and an admission of 25 cents was charged, or 50 cents for the course.

DENVER. A Home Crusade meeting was held at Woodman Hall, South Denver, Sunday, Nov. 1, seven speakers giving ten-minute addresses on Crusades, Theosophy Past and Present, Reïncarnation, Karma, The Dynamic Power of Thought, and Ethics. The Denver Home Quintet gave a musical selection between each address. A fair audience, of entirely new people, gave close attention throughout, and all are much pleased with this new line of work and its probable results.

LOS ANGELES. A Theosophical Home Crusade meeting was held at Cambell's Hall, East Los Angeles, Thursday evening, October 29th, with the usual addresses upon Brotherhood and other Theosophical topics.

BROTHERHOOD SETTLEMENT in Chicago. Mrs. A. B. Leonard and Mr. J. D. Leonard have rented the first floor in a house in Princeton Avenue. The front room was formerly a store and this has been fitted up as a meeting room. It will hold about 75 persons. The first meeting will be held on Saturday evening, November 21, and it will be a Brotherhood Supper. It is intended to have these suppers from time to time, and classes and meetings will be organized. The neighborhood abounds in children and a Lotus Circle and a boys' club will be formed. Mr. S. Stern, of New York, Col. L. R. Steward and other members of Chicago have been giving great help in starting this Brotherhood Settlement.

SAGA BRANCH is the only branch in the T. S. A. using the Scandinavian languages and working solely amongst our Scandinavian born population. We have a wide field here in Chicago, but as there are three millions of our country-people in the U. S. our work could be largely extended and propaganda be done in all parts of the country having a large Scandinavian population—the New England States, New York, the North-West and the Pacific Coast,—if branches and centres in different parts of the country would co operate with us by announcing our "existence" to their members, and obtaining addresses of Scandinavian Societies, or persons, who would be willing to distribute pamphlets in Danish, Norwegian and Swedish in the Scandinavian districts or settlements. Any branch or any person willing to aid us in this manner will kindly address

CORRESPONDING SECRETARY, *Sâgâ Branch*,
153 E. Washington St., Room 9, Chicago, Ill.

JAMES M. PRYSE left New York, November 6th, to make a tour of the Southern and Western Branches, expecting to reach the Pacific Coast in time to help prepare for the reception of the Crusaders. So far he has spent three days at Philadelphia attending the

branch and holding an E. S. T. meeting, and reports the branch as being full of enthusiasm, and its members in good trim. His next stop was at Baltimore, of which excellent reports have been received.

After a short stay in Washington he will attend the third anniversary of the Macon Theosophical Society.

BURCHAM HARDING lectured Nov. 8th to a crowded audience in the hall of the Providence (R. I.) branch. The meeting was opened and closed with vocal and instrumental music. Years of earnest devotion and singleness of purpose have brought their reward to this branch. They are justly proud of their elegant hall, and its tasteful decorations; and feel confidence in inviting the public to identify themselves with the movement.

Nov. 9th he left New York to visit branches in the West up to the "Great Divide," the 10th Youngstown, O., was reached, and an address given upon the "Crusade"; two evenings devoted to class work; E. S. T. meetings were held and a public lecture was attended by about 300 persons. The 13th a free "Brotherhood Supper" to 75 persons at Delmonico's restaurant was a great success. This branch although recently organized numbers forty members, and is rapidly increasing. The enthusiasm and activity are great, and all are eagerly desirous of practical Theosophy. When more suitable and permanent quarters are secured, the earnest enthusiasm evolved, which has already enlisted the newspapers, promises to capture the town.

The 14th some of the Toledo, O., members met Mr. Harding at the depot, spending an hour or two discussing Crusade work and Brotherhood suppers.

A. E. S. SMYTHE, who is to make a trip through the middle part of the West and afterwards through New England, visited the Toledo branch from Nov. 17 to 19. He spoke at the branch meeting on branch and Crusade work, and gave a lecture in the Unitarian church on "Theosophy and Christianity." The lecture attracted an unusual number of intelligent people and there were interesting questions afterward which were well answered by Mr. Smythe.

OBITUARY.

We regret to record the death of Mrs. Martha Ella Wilkinson, who passed away on October 27th. She was one of the oldest members of the Philadelphia Branch.

ENGLISH LETTER.

By the death of the Lady Malcolm of Poltalloch, on October 13th, the movement in this part of the world has sustained a heavy loss, for one of its oldest and most devoted workers has passed to her rest, if indeed such souls ever rest at all. Extremely weak and fragile during the last few years she did most of her work in the quiet of her study, conducting a large correspondence, sending books all over the country to groups and public libraries, and devoting what was left of her comparatively small personal income to the help, and in one case to the complete support of needy members. Literally starved to death through inability to retain any form of nourishment, she was patient and uncomplaining to the end, calmly setting all her affairs in order with that admirable business capacity which always distinguished her, so that all those who had depended upon her during her life might not be left unprovided for. A passage from one of the many letters received voices the sentiments of all whom she helped: "She was a magnificent comrade; true, trusty, sympathetic; I feel as if I had lost my dearest friend."

Brother Crooke has been crusading again in Wales and the Southwest of England with the result that branches have been formed at Cardiff, Shepton Mallet, and Cheltenham, and Centres at Bath and Weston-super-Mare. The T. S. in E. (Wales) is practically *un fait accompli*. New branches have also been formed at Portsmouth, Battersea, and Chiswick, Mrs. Blumenthal, her daughter and son, from Victoria, B. C., assisting in the formation of the latter. We have now 24 Branches in England alone, representing a membership of 370. Truly a wonderful growth under great difficulties.

I am endeavoring to write a coherent letter amid active preparations for our first "Purple Pot-pourri," at the Central Office, which takes the place of the usual monthly conversazione. It bids fair to be a great success.

Herr Theodor Reuss, Vice-President of the new T. S. in E. (Germany) recently paid us a flying visit and gave us a glowing account of the prospects of the work there on the lines of brotherhood laid down by the Crusaders. Mme. Petersen, on her way from Paris to Boston, was also with us at the same time. Advantage was taken of the auspicious occasion to send letters of greeting to Boston and Berlin.

LONDON, *November 7*. BASIL CRUMP.

THE THEOSOPHIST CRUSADERS IN BERLIN.

[*Extracts from a letter to* Die Kritik, *Berlin, September, 1896.*]

Awaiting at the station the arrival of a friend known to you hitherto only through letters, and meeting him personally for the first time, you feel as a rule a certain bias. How will he look? What will he say? Will our anticipations be verified? That is the way we felt before the arrival of the Theosophist Crusaders in Berlin. You desire now that I communicate to the readers of the *Kritik* these impressions and thoughts which I received. . . . More than mortals were expected, and human beings, very dear human beings, were found. . . . Wherein they differed from other people was the effect of their character, or better occultly expressed, of their aura. . . .

Many of us have experienced moments of exaltation, be it in the enjoyment of nature or of art, and many have come in contact with men in such conditions and have felt the atmosphere of purity around them, and the influences of unity, love, and peace emanating from them. Such men, able to elevate others by the power of their consciousness of unity, their universal love of mankind, not unconsciously, but in every way consciously, such men were the Crusaders. There was no talk of witchcraft, magic, suggestion, hallucination, emotional enthusiasm, phantasies. . . . . .

As when roses are near you smell perfume and it gives you pleasure and affects the mind agreeably, so are you affected by a man's thoughts and sentiments. If those are pure, noble and unselfish, the sentiment awakened in us will be pure, noble and unselfish. So it was with the Crusaders. . . .

What did the Crusaders come here for, and what have they done? They came to ask us to join that Society which has undertaken to unite humanity by the golden tie of love and fraternity, to join the Theosophical Society existing since time immemorial, among whose members have been all the illustrious minds of our history and which in this century has found its external expression in the T. S. founded in 1875 in New York. They have called on us to help to awaken the consciousness of unity of all men in the spiritual as well as in the material, and they have brought us the grasp of the hand and the fraternal greetings of those who, bodily distant and strange, are moved by the same sentiments as we, and seek to reach the same goal. And have they had success? I can with pleasure answer: Yes!

If there were not thousands who enthusiastically cheered them as in Dublin, there was at least a gathering of serious, energetic and experienced people who assured by grasp of the hand to the Crusaders, strange by nationality, but fraternal as men, that they would stand like one man with untiring energy and overwhelming love for humanity to arrest the waves of selfishness and to prepare also in Germany the field for the dawn of a new century, a century of human love and fraternity.

I have seen these men face to face, and I know their resolve to be serious, their will to be inflexible. With iron energy they face their adversaries, repay hatred by love, and success will always be theirs.

These men and women in the presence of the Crusaders formed the "Theosophical Society in Germany" as a self-supporting branch of the "Theosophical Society in Europe," and thus started the great avalanche which will roll through our fatherland, crushing all evil, and selfishness, and reviving all that is good. This society will not be, like other associations, a new church with a new dogma, but a free association of those who recognize the unity of all humanity and who seek to arrive at a solution of the mysteries of life. . . .

"The Theosophical Society in Germany" is a new link in the golden chain which is being forged by the Crusaders in their progress around the globe. Link to link is joined, one like the other, in themselves linked by love and linked to the next by love. So will this chain of societies form a belt from land to land, which, at last girdling the whole

earth, will unite all mankind in the bonds of love and thus herald the dawn of a new and happier era.

It sounds almost like an enthusiastic dream of the future, and yet it is not. The golden girdle that is being forged now, will be strengthened by new links which will be joined to it, and new vitality will stream through the noble metal like an electric current, purifying and strengthening. This first crusade is the signal for a long series of similar undertakings which will again and again journey through the world and carry their influence always deeper, always further into the hearts of mankind.

This would all be a utopian dream had we not the certainty that just as truly as the sun shines for all men, so also the truth must shine for all when the prejudices which cover and darken the light of truth shall be removed, and did we not feel that the power with which we work for the cause, doubling with each exertion, is unconquerable and all-powerful.

The time for speculation and words has passed; this is the time for action and practical help. And who will help in this work should leave outside all the hatred and envy and all personality and come to us as a new worker in the vineyard of love and self-knowledge.

Whoever works for mankind in the spirit of self-denial and divine love is one of ours, is a true brother, is a Theosophist.

PAUL ZILLMANN.

BERLIN-Zehlendorf.

[*The following article appeared in the Madras Mail, of October 7th, 1896, and was reprinted in nearly all of the Indian papers. It preceded by nearly three weeks the arrival in India of the Crusaders, who reached Bombay on October 26th.*]

MADAME BLAVATSKY'S SUCCESSOR.

BY CHARLES JOHNSTON, *B.C.S.*, *Ret.*, *M.R.A.S.*

Those of your readers who remember the reviews which appeared in your columns of Mme. Blavatsky's two Russian books, "The Caves and Jungles of Hindustan" and "The Strange Tribes of the Nilgiris," and the far larger number who remember her remarkable period of activity in India and the stormy and eventful years that followed, until her death in 1891, cannot have failed from time to time to hear rumors that her mantle had fallen on one or other of her disciples, or on various aspirants who were not followers of hers during her life-time. I heard, on this question of successorship, an excellent story from Dr. Franz Hartmann, who is probably remembered by many people in Madras as having played a prominent part in the troubled months before Mme. Blavatsky finally left India. It appears that a former friend of Dr. Hartmann's, an American land-agent, who had given up a very prosperous business to devote himself to spiritualist researches, believed that he had been celestially nominated to wear the mantle of seership fallen from Mme. Blavatsky's shoulders. He wrote to Dr. Hartmann, announcing his calling and election, and, it would seem, demanding Dr. Hartmann's allegiance and a full acknowledgment of his claims. Dr. Hartmann replied, with brilliant wit, that he was the subject of a most startling coincidence, for that, while his friend had been divinely appointed to succeed Mme. Blavatsky, he himself had been miraculously chosen, on the self same day, to wear the mantle of Shakespeare. Dr. Hartmann added a postscript to the effect that it only remained for himself and his friend to get to work and demonstrate their election to the eyes of all. In the case of the subject of the present study, Mrs. Katherine A. Tingley, the wisdom of Dr. Hartmann's advice is exemplified. As far as I know, neither she herself, nor any of her friends have distinctly claimed that she is Mme. Blavatsky's successor; she has chosen the better way, by straightway beginning to work, leaving it to time and the fruits of her labors to speak in her favor.

I am confidently assured that the future will accord to the work and conceptions of

Mme. Blavatsky quite another place than that too hurriedly assigned to her by the most bigoted and short-sighted of her contemporaries; a place in which the largeness of her insight, the boldness of her initiative, and, above all, the unselfishness of her motives and her high enthusiasm will be rightly esteemed. But even in the few years that have passed since her death, a truer appreciation of one, who was unquestionably the most remarkable woman of her time, has been made possible. Mme. Blavatsky was too large a personality to be rightly judged at close quarters,—the reason, perhaps, that some of her most devoted disciples seem to fail in any sound understanding of her character, and make of her either a mere conglomerate of psychical wonders, or a thaumaturgical personage, with hardly any semblance of humanity. It may not be out of place to record here certain observations of Mme. Blavatsky's character made during a friendship of six years, to draw a few broad outlines for the sake of comparison with her successor, Mrs. Tingley, with whom India will soon have the opportunity of becoming personally acquainted.

The strongest characteristic of Mme. Blavatsky was her power, so that, in her presence, one seemed to be in the company of one of the primeval forces of nature; and this power of hers was equally great in whatever direction she turned it. Not less remarkable, though far less generally remarked, was her capacity for extraordinary acts of benevolence, of which she herself seemed very much ashamed, blushing like a girl when any of them were mentioned. A single instance. Years ago, in a prophetic moment, she established an ink factory in Odessa, and, putting into this venture her wonderful energy, made it an entire success. One day a poor woman came to her to ask for help. Mme. Blavatsky replied: "I have no money about me just at present, but you may have my ink factory!" And the deed of assignment was duly carried out, the factory for years yielding a considerable income to her astonished beneficiary. But neither her force nor her benevolence is the keynote of her career; her real secret was the power of kindling in others an enthusiasm for transcendental things, a belief in spiritual forces, a recognition of the power and presence of their own souls; and this kindling, brought about rather by the force of her character than by argument—by will rather than by intellect—was what enabled her to lead one of the most remarkable spiritual movements of any century, the conspicuous characteristic of which was the entire devotion and willing self-sacrifice for an ideal which marked so many of her followers. Then that strange power of hers, far more wonderful than any of the magical feats which have been related of her, of stirring up in people's minds the sense of the supernatural, the attitude of openness towards the mysterious side of Nature and life. It was not so much that she taught a doctrine as that she induced a state of mind, a receptivity for forces and influences which have been recognized in every age but our own. Lastly, she seized with uncommon vividness, and made available to the popular understanding, some of the profoundest truths of Archaic philosophy, notably the idea of re-birth, which has found its way into the habitual thought of the day almost owing to her initiative.

It will be noted that I have spoken rather of her character than her writings; I have done this designedly, for the purpose of better comparison with her successor. Mrs. Tingley has, up to the present, written almost nothing, though the little she has written has a note of distinction and insight which gives great promise for the future. But it is in character that Mrs. Tingley offers most points of comparison with Mme. Blavatsky. She has the same wonderful power of kindling in others that enthusiasm for spiritual things which is the mainspring of her own life, and the circumstances which now take her to India are a remarkable proof of this power. Only a few months ago, her name was almost wholly unknown to Theosophists; yet she has not only been hailed with enthusiasm as their leader, by the largest and most powerful section of Theosophists, but has had time to organize and to carry out with remarkable success a theosophical crusade around the world, the conditions of which call for the utmost tact on her part as leader, and the largest devotion on the part of her fellow-workers. For the most part, her crusaders are

Americans of large practical ability and very considerable wealth, who have been willing, at a moment's notice, to leave their professional or commercial interests to take care of themselves, at a time of great financial difficulty, in order to embark on a purely ideal errand, the carrying of a message of Brotherhood to every corner of the world. Let any one in a like position realize what a strong persuasive force would be necessary to induce him to start under an almost unknown leader on a similar errand, and he will have some measure of Mrs. Tingley's character, and, at the same time, some measure of the openness of American minds to ideal enterprises.

The precise objects of Mrs. Tingley and her fellow-crusaders in visiting India will shortly be explained by themselves, so that I may well return to my comparison of her character with that of Mme. Blavatsky. Though Mrs. Tingley does not give one so large a sense of the presence of a primeval natural force—so that I am inclined to consider Mme. Blavatsky the greater actual power—she has yet the advantage of being greatly more even and balanced; not so subject to those whirlwinds of passion and stormy outbursts which so often caused the deep resentment of Mme. Blavatsky's critics at the same time that they testified to her own inherent power. Mrs. Tingley's crusade, in one of its detours, gave me the amplest opportunities of observing her; and I am inclined to say that even more remarkable than her power of inspiring enthusiasm for ideals is the singular attraction of her gentleness, vivacity, and inexhaustible good humor, which inspire a lasting optimism in whoever comes in contact with her. Like Mme. Blavatsky, she shows a piercing insight into character, but her insight is more even, more steadily controlled, and less liable to be colored by outbursts of vehement passion than that of her Russian predecessor. Then, to make the analogy more complete, she adds to power, goodwill and insight, that singular quality by which Mme. Blavatsky was able to open the door of the supernatural, to make strange words intelligible, to widen the horizon until it embraced much that before seemed abnormal, demoniac, impossible. And the supernatural, the sense of which both Mme. Blavatsky and Mrs. Tingley have the power to induce—thus establishing the most important affinity between them—is a supernatural in no sense merely grotesque and confounding to the senses, but rather a wider and deeper understanding of the natural world, embracing regions within and without us, which were there, in their due place and harmony all the time, though we were unconscious of them or had not noticed them. Again, like Mme. Blavatsky, Mrs. Tingley is profoundly convinced of the value of Archaic philosophy, and especially of the ideas of re-birth and the divinity of mankind, ideas which penetrate her life and actions through and through. I may, perhaps, be able to communicate to your readers some understanding of that sense of the supernatural which she, like Mme. Blavatsky, carries with her, if I ask them to imagine a woman of the most genial character and wide experience of the world, who treats everyone she comes in contact with as the representative of a life that has an infinite past behind, a boundless future before; who, in fact, with perfect naturalness and grace, treats her friends as immortals; and it must be remembered that among her most devoted friends are the destitute and afflicted of her own city. Her genial hospitality to the poor, at the free Brotherhood suppers which form one of the features of her crusade, have already left warm memories in a score of cities.

He who loves lives. He who loves himself lives in hell. He who loves another lives on earth. He who loves others lives in heaven. He who silently adores the Self of all creatures lives in that Self; and It is eternal peace.—*Book of Items.*

ÔM.

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